

GENTLEMEN'S HATS.
LL FASHION, 1850.
BIDWELL, DANIELS &
Co., 202 Main street, will
now issue the Fall style
Hats. They cannot be sur-
passed in point of style,
or of material and finish. 10w

NOTICE TO OUR CONVEY
TICUT FRIENDS.
DRY GOODS
have just added to our stock of Fall GOODS,
several THOUSAND DOLLARS worth,
which we shall sell as low as can be bought in any
County, or State.
Ladies buying Shawls will be sure to find
styles early, than late in the season.
ONE TON!
WESTERN LIVE GESE FEATH-
CLOTHS, CASSIMERES, AND VEST.
J. T. ROCKWOOD,
Hartford, Sept 13th 1850.

FALL FASHIONS 1850.
STRONG & WOODRUFF have in their
Fall Fashion for Gentlemen's Hats ready
for inspection and sale at
294 MAIN STREET
Carpet! Carpets!
ES bought at the large repository sale of
Thompsonville Company comprising a large
assortment of
BRUSSELS,
IMPERIAL THREE PLY
SUPERFINE INGRAINS,
large assortment of English Tapestry CAR-
PETTS, RUGS, STAIR CAR-
PETS. For sale 10 per cent cheaper than ever be-
fore by
LEAD, THACHER & GOODRICH.
3w 29

Insurance Company--Fire and
Marine.
THE NO. 8 EXCHANGE BUILDINGS
NORTH OF THE STATE HOUSE
HARTFORD, CT.
Company was incorporated by the Leg-
islature of Connecticut, for the purpose of ef-
fecting Fire and Marine Insurance--has a capital
of \$100,000, and has the power of increasing its
capital to half a million of dollars.
The company will issue policies on Fire or Ma-
rine on terms as favorable as other Office-
holders can be made by letter from any
part of the United States, where no agency is es-
tablished. The office is open at all hours for the
transaction of business.
Directors are:--
John W. Clark,
Elisha Peck,
Thomas Belknap,
J. G. Hazard,
Ebenzer Seely,
Mark Howard,
John W. Seymour.
D. W. CLARK, President.
W. H. CORNER, Secretary.
Hartford, April, 1850.

ETNA INSURANCE COMPANY,
INCORPORATED in 1819, for the purpose of
insuring against loss and damage by fire only.
Capital \$250,000, secured and vested in the best
manner--offer to take risks on terms as
favorable as other offices. The business of the
company is principally confined to risks in the
city, and therefore so detached that its capital
is exposed to great losses by sweeping fires--
the office of the company is kept in their new
building, next west of Treat's Exchange Office--
State street, where constant attendance is
given for the accommodation of the public.
Directors of the company are:--
John K. Brown,
John A. Tuttle,
John L. Bancroft,
Ebenzer Flower,
Elihu A. Bulkeley,
Roland Mather,
Edwin G. Ripley,
S. S. Ward,
Henry Z. Pratt.
THOMAS K. BRACE, President.
L. L. LOUIS, Secretary.
The Etna Company has agents in most of
the States, with whom insurance can be
obtained.
Hartford, April, 1850.

L. BARTLETT & CO.
MANUFACTURERS OF THE
American Washing
--AND--
BLEACHING FLUID
ELM STREET, HARTFORD CONN.
Fluid is offered as a substitute for Soap in
laundry. By its use, families save money in
labor and time usually required in washing--
have their work done in the nicest man-
ner--without any injury to the fabric. It costs
than common Soap and is warranted to
satisfy in every particular, or the
money will be refunded. It is supplied by
all barrel or dozen bottles.
HARTFORD, Sept. 10th, 1850.
undersigned, Grocers in the city of Hartford
and sold Messrs. L. Bartlett & Co's
Bleaching Fluid during the past three months,
and it an excellent and saleable article--one
of good satisfaction to customers and fully
the recommendations of the Proprietors--
Messrs. L. Bartlett & Co.
C. Glazier,
E. S. Woodard & Son,
R. M. Burdick & Co.,
Allyn & Fowler,
Case & Parker,
J. H. Warner,
J. G. Litchfield,
Hiram Rogers,
Elias Rathbun,
Henry K. Barber.
29

WILAS CHAPMAN.
Merchant Tailor,
No. 1 Central St. New York.
CUTTING TENDERS to those who
heretofore been his patrons, and pledges
endeavors to merit a continuance of their
patronage.
His stock of
CLOTHS, BUCKRAMS, CASSIMERES,
SATIN, AND OTHER FINESTINGS,
is at all times the most rare and desirable
market affords. No exertion is spared
the various novelties that appear, and
to maintain as reasonable and complete a
stock as the most strict attention will procure.
The goods are thoroughly made and trimmed in
the most fashionable style, at prices
an examination before purchasing else-
where and the public generally, are in-
vited to call at the CORNER, No. 1 Central
St. New York.
1749

CHRISTIAN SECRETARY.

PRINTED AND PUBLISHED BY BURR & SMITH.
"WHAT THOU SEEEST, WRITE, AND SEND UNTO THE CHURCHES."
HARTFORD, FRIDAY, NOVEMBER 1, 1850.
TERMS--\$2 PER ANNUM PAYABLE IN ADVANCE.
VOL XXIX.
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THE CHRISTIAN SECRETARY
Is published every Friday Morning, at the Office
corner Main and Joyland Streets.
TERMS.
Subscribers in the city furnished by the carrier
at Two Dollars per annum.
Papers sent by mail at Two Dollars in advance,
with a discount of twelve and a half per cent., to
Agents becoming responsible for six or more copies.
Advertisements inserted at the usual rates of
advertising in this city.
Communications, in order to insure an early in-
sertion, should reach us as early as Tuesday or
Wednesday morning, and addressed to BURR &
SMITH, post paid.
ROBERT NOURSE,
GENERAL AGENT.

The Revival of Religion.
If religion is to be revived, the work must
begin with those who minister at the altar.
The religious press may do something and the
members of the churches do more; but all will
be in vain without the vital power of the pul-
pit. This power is not simply or mainly the
power of talent, of eloquence, or of learning,
all of which may be displayed without any
spiritual results, the congregations living and
dying in impenitence, though they listen with
admiration. It is the power of a mind illu-
minated by divine truth and conversant with
the unseen world, of a heart controlled by re-
deeming love, touched with compassion for
sinners, and bent upon securing their salvation.
Anything short of this comes infinitely short
of the end proposed, and whatever affection,
and labor, and prayer could accomplish, will
be honestly attempted, however poor may be
the success; and success or defeat will alike
be bathed in tears. Christ Jesus came into
the world to save sinners: the true minister
will be satisfied with nothing less. Unless he
can detect in his hearers the signs of spiritual
life; unless he can see the work of moral re-
novation in progress, either in the silence and
steadiness of solitary conversions or in the
"mighty rushing wind" of the Spirit's special
operations; unless his parishioners are his hope
and joy, and destined to be the crown of his
rejoicing in the presence of the Lord Jesus at
his coming, whatever else he may have achieved,
he has failed in the great point, and will
retire and weep in secret places.
May it not be that religion is not revived
and progressive because the grand object of
preaching is at times lost sight of in the attain-
ment of its secondary purposes? There is a
difference between the things "which accom-
pany salvation" and the things essential to it;
between what precedes it and it is indispensable
to it and the thing itself; and it is natural,
it is even easy for him who labors in word
and doctrine, to sink into a quiet and contented
state of mind by losing sight of the former in
contemplating the realization of the latter.
The congregation may be large and on the in-
crease. Every seat may have its occupant,
and demands be made for new accommodation.
The society to which he ministers may be ac-
quiring strength in ability as well as increas-
ing in numbers. He may observe a marked
progress in intellectual and social culture, the
congregation becoming more intelligent and
refined as well as more observant of public
worship. The vulgarities and the vices which
have deformed his society are passing away
under the pure and elevating influences of the
pulpit and the house of God. The great doc-
trines of the gospel may not only be inculcated
with clearness and fidelity, but be received
intelligently and confidently, the congregation
being rooted and grounded in the soundest or-
thodoxy, and in argument and proof-texts, the
very children and Sunday School scholars
being able to put to flight armies of the
aliens.
Order may prevail in the Society and frat-
ernal fellowship in the Church which not a
jar disturbs from the beginning to the end of
the year. Besides all if not above all, the
preacher may not only be listened to with re-
spect, but be followed with applause, receiving
every attention in his social and parochial in-
tercourse; and admired for the ability with
which he expounds the truth and the eloquence
with which he enforces it, may he not be more
than man if he does not lose some flattering
unction to his soul, from the survey of all this
order, harmony, intelligence, and culture;
from this prevalence of truth, from his per-
sonal popularity, and all the signs of progress
and prosperity? And should the thought at
times obtrude, that after all the great end of
preaching is not attained, that his hearers
are still dead in trespasses and sin, and pass-
ing on to the grave and the judgment without
hope, how natural it is to quiet the uneasiness
by anticipations of the future, trusting that
what is outwardly so fair and promising will
not be without fruit, and that such respectable,
intelligent, and well-behaved hearers cannot
be lost.
So far as relates to all these signs of on-
ward prosperity, we are happy to know and
record, that they were never more visible and
general in the Churches. They who minister
at the altar, honored of God in the greatest,
noblest work committed to mortal hands,
while they thank God and take courage, should
rest in nothing short of the great end they

seek--"the Gospel, the power of God unto
Salvation," without which all cultivation, in-
telligence, and speculative orthodoxy are on-
ly preparing their congregations for a more
terrible doom. When not over-looking nor
undervaluing their marks of outward prosper-
ity, they attach to them their true importance,
and come in God's name to their congregations,
preaching as dying men to dying men, then
they may hope for greater results and more
glorious fruits, such as are promised and given
to those who go forth bearing precious seed,
and sow with weeping.--*Congregational Jour-
nal.*

The Lost Chapter of the Acts of
the Apostles.
Our brethren in England continue to have
a little quiet amusement occasionally at the
expense of those successors of the apostles who
tax those for their support who do not
attend on their ministrations. It needs no
extraordinary sagacity to perceive that the
Church and State system in England is reel-
ing and ready to fall. The secessions to
Rome--the controversies in its own bosom on
vital points of faith, are silently sapping its
life, while the Dissenters are increasing in
numbers and strength of organization day by
day.--*N. Y. Recorder.*

The History of the Raising of a Church Rate at
Corinth, by the Apostle Paul.
Supposed to be a continuation of the eight-
eenth chapter of the Acts of the Apostles,
recently discovered in an ancient manu-
script of the New Testament, in the library
of Hereford Cathedral; and translated out
of the original Greek by one of the
canons, for the edification of conscientious
members of the Church of England, and
the conviction of schismatical Dissenters.
Verse 29. Now it came to pass, while Paul
tarried at Corinth, that he made a rate of two-
pence in the pound upon the Jews, and upon
the Gentiles, and upon the Church of God:
And the rate was upon this wise:

30. When the brethren came together on
the first day of the week, Stephanus, which
was the first fruits of Achaia, being church-
warden that same year, moved that a rate of
two-pence in the pound should be made for the
mitre of Paul, and for his apron, and for the
wine, and for the bell-ringers, and for the or-
ganist, and for the painted window, and for
the headle, and for the grave-digger, and for
the clerk.
31. So a brother, whose name was Aristar-
chus, seconded the motion.
32. And Paul, the Lord Bishop of Achaia
sat in the chair, in his rochet, and the very
reverend Gaius, dean of Corinth, sat at his
right hand.

33. And a man, whose name was Albinius,
rose up straightway in the midst, and said that
he was ashamed that the saints should not pay
for their own religion, but that they should
lay a burden on the Jews and on the Gentiles
that believed not, making the truth to become
utterly an abomination unto them.
34. But the brethren lifted up their voices
in the vestry, with one accord, and cried
mightily for about the space of half an hour,
Turn him out! and they threw dust in the
air, and made no small stir, stamping with
their feet, and hissing; inasmuch that Albinius
was put to shame, and held his peace.
35. And Paul the apostle took the vote,
and the brethren lifted up their hands, and
they made a rate and a decree that the saints,
and the heathen, and the Jews, should offer
willingly of their substance twopence in the
pound, and that whosoever would not pay,
should be delivered unto the keeper of the
prison, and that his goods should be sold until
he had paid all that was due.
36. And the churchwardens departed, and
they gathered the money of those that believed,
and put it into a bag; and afterwards they
went to the Gentiles, and to the Jews which
believed not.

37. And they came to the house of one
Silvanus, and he was a Hebrew of the He-
brews, and a ruler of the synagogue, and he
gave alms unto the people: but he knew not
the gospel, neither consorted he with the
church which was at Corinth.
38. And when the churchwardens demand-
ed of him his rate, behold he refused to pay,
for he said in his heart, Lo! are not all these
Nazarenes? and I believe not their words.
39. So the brethren departed from the habi-
tation of the chief ruler of the synagogue,
and hastened unto the assembly of the saints;
and they rehearsed before the apostles and the
elders, both the stubbornness of Silvanus, and
of the idolatrous Greeks.
40. Then Paul rose up, and they which
were with him, and rent his garments, and
cried with an exceeding loud voice, "Anathe-
ma!" and a young priest, whose name was
Tertullianus, did in like manner, and his
countenance fell.

41. And Paul spake, and said unto the
churchwardens and unto the headle, Go quick-
ly unto the street which is called Straight, un-
to the house of the ruler of the Jews, nigh
unto the gate of the city, with staves in your
hands, and carry away suddenly his table, and
his bed, and his silver jug, and his spoon, and
the spoon of his wife, and whatsoever he hath,
and bring them into the market-place, and
sell them unto all that pass by, until the rate
shall be paid.
42. And if he will shut up the door of his
house, behold, ye shall break into it; and if
he hold fast to his table, or his bed, or his jug,
or his spoon, or anything which is his, ye shall
smite him with your truncheon very grievously,
and carry him away to the dungeon, and give
him the bread of affliction, and the water of
affliction, for six months, until he repent.
43. So the churchwardens went their way,
and they took with them a brother whose
name was Phlegon, which was the headle of
the church; and he was arrayed in scarlet
apparel for glory and for beauty, and he had
a cocked hat upon his head, and a staff like
unto a weaver's beam in his hand.
44. And they came unto the house of the
ruler of the synagogue, and he looked forth
from his window and commanded the dawsel
to make fast the door against the Nazare-
nes.
45. Now the brother whose name was Phleg-
on was a very fat man; and he ran unto the
door in the greatness of his strength, and
smote it with his side till it opened, and they
entered in.
46. And the churchwardens said unto Sil-
vanus that they were sorry exceedingly, but
that such was the law, that the Apostolic
Church must needs be supported by the goods
of the Jews and the idolaters might come unto
the church if they choose.
47. So Phlegon looked up to heaven and
seized upon the table, and upon the jug of the
ruler, as Paul had demanded, upon his silver
spoon also, and upon the spoon of his wife,
which he had given her.
48. And Silvanus held fast with his hand
upon the table. Then Phlegon sighed, and
took him by the beard, and smote him upon
the head, so that he fell upon the earth. And
his wife and his little daughter lifted up their
voices and wept.
49. Then the churchwardens and the head-
dle took the bed, and the table, and the jug,
and the spoon of Silvanus, and they departed
unto the market-place, mourning over his un-
belief, and sold them unto them which passed
by, and payment was made.
50. Then they returned, and told Paul, and
Gaius the dean, and Peter, and Nicholas, and
Martin, and Sanctus, and Tertullianus, the
priests; and they rejoiced greatly, and all the
saints which were with them, at that which
was done.
51. And great fear came upon the slaves,
and upon the heathen, and upon the Jews,
and they paid the rate of twopence in the
pound, and all men glorified the power of the
Church and of the Apostles.
52. And Paul gave a parish with light du-
ty, and a living in Macedonia, unto the sons
of the churchwardens; and they gave unto
Phlegon, the headle, soup for the comfort of
his body, and blankets, and an allotment at
Christmas, for the zeal which he showed.

Reminiscences of Childhood.
"Thought's golden key,
Unlocks the treasure-house of memory."
The affectionate son and biographer of
Crabbe, the poet, writing of this gifted parent,
says--"Among my first recollections of him
is his carrying me to his private room to
prayers in the summer evenings, about sunset,
and rewarding my silence and attention, after-
wards, with a view of the flower garden
through his prism." Earlier still were his
reminiscences of his mother. "The very ear-
liest, I think," he continues, "is of her comb-
ing my hair one evening, by the light of the
fire, which hardly broke the long shadows of
the room, and singing the plaintive air of
'Kitty Fell,' till, though I could not have
been more than two or three years old, my
tears dropped profusely." How natural and
touching are such remembrances--and who
has not some?

The late Thomas Hood has written a little
poem upon this subject, full of a sad truth,
tenderly and beautifully expressed, which
want of space alone prevents us from quoting
entire.
"I remember I remember
The house where I was born,
The little window where the sun
Came peeping in at morn;
It never came a wink too soon,
Nor brought too long a day;
But now I often wish the night
Had borne me breath away!
I remember, I remember,
The fire trees, dark and high;
I used to think their slender spires
Were close against the sky;
It was a childish ignorance,
But now 'tis little joy
To know I'm further off from heaven
Than when I was a boy!"

Dickens says--"I recollect when I was a
very young child, having a fancy that the re-
flection of the moon in water was a path to
heaven, trodden by the spirits of good people
on their way to God."
One of our first living poets, speaking of
the strange idiosyncracies of childhood, told
us that he used to take a great and painful de-
light in looking at a star--or rather, its re-
flection in the waters of a certain most be-
longing to Fort George, in Invernesshire, not
far from his father's parsonage. He used to
watch it with a species of fascination, mingled
with fear, until it grew a passion. He recol-
lects once trying to hit it with a stone, and
running away frightened to see it, when the
rippling of the water had subsided, shining
down bright and calm as ever. "My great se-
cret-keeper, my dear mother," he adds, "chid-
ed me gently for striking what I loved--but
it was not love I felt for that star."
The same poet, when very young, had the
brain fever, during which he kept pleading in
his intense thirst, for a draught of the water
which Moses struck from the rock of Horeb,
with the rod of miracles; and parched and
burning as he was, would touch nothing else.
He was given over; when that same dear
mother of whom affectionate mention has
before been made, suddenly thought of substituting
common spring water, for the miraculous
draught, which she brought to his bedside
carefully corked and sealed up. The child
drank the healing waters--fell into a sweet
sleep--and recovered.

A lady whose early years were passed in
an old country house in the North of England
remembers, that when a very little child she
always used to repeat the following lines;
but she cannot recollect who taught them to
her. Most probably the faithful and simple-
hearted old nurse, who died when the narra-
tor was about three or four years old, at the
advanced age of ninety-eight, the greater
part of which had been spent in the service
of the family. The words are rude enough,
although not without a certain charm--
"There are four corners to my bed,
There are four angels there laid spread--
One to read, one to write,
And two to guard me all the night;
And if I die before my soul take,
I pray to Christ, my soul to take."

The relator of this little anecdote has a
distinct recollection of her ancient bed-cham-
ber, with its tapestried walls, and deep win-
dows, and how the curtains used to sway back-
wards and forwards when the wind was high;
while that same wind sang all sorts of wild and
mournful tunes in the wide, open chimney, or
played with the old trees without, until they
creaked again! And yet the child never felt
frightened, but used to think that no harm
could possibly come with the four angels
watching over her! She even fancied she
could distinguish them apart. Two had large
books open before them, in which one occa-
sionally wrote; while the others kept guard
over her all through the long night. She re-
members being much struck, while walking
with her nurse through the village church-
yard, by some figures upon an ancient grave-
stone, which reminded her of the angels, but,
on approaching nearer, she found them cold
and decayed, and not near so beautiful. And

Members of the Church of England will
undoubtedly receive with due thankfulness
and joy the above long lost and unexpected
proof of the lawfulness and apostolic charac-
ter of all parts of the established religion.
The sixth Article of our Church justly de-
clares that "whatsoever is not read in Holy
Scripture, nor may be proved thereby, is not
to be required of any man, that it should be
believed as an article of faith;" and therefore
the preceding fragment will certainly be wel-
comed by all lovers of the Church, as an ad-
ditional argument for enforcing payment of
church-rates on sectaries and dissenters. We
may venture to express the hope, that hence-
forth no false delicacy will prevent the pious
clergymen of this city and diocese from con-
vincing the nonconformists that it is the in-
tention of the hierarchy, as descendants of the
apostles, to maintain the pure and matchless
Church by law established, in its just and
rightful supremacy.

This curious fragment has been put forth
in this city, much to the indignation of high-
churchmen, who assert, notwithstanding the
declaration of the title, that it is a profane
parody of Scripture made by a Dissenter. I
would only remark that it is somewhat strange
that these persons should so earnestly contend
for the lawfulness of doing what they think it
wicked to express in the style of the apostolic
historian.
A NONCONFORMIST.
Hereford.

TRUE NOBILITY.--The greatest and truest
nobility is to be a servant of the great God.
He is nobly descended who is born from above.
--Dyer.
PREPARATION FOR HEAVEN.--They that
look for a heaven made ready, should live as if
they were in heaven already.--Dyer.

that she wept bitterly, fancying they must be
dead.
"Years afterwards," writes the narrator, "I
returned, a grey-headed old woman, to the
home of my childhood. I even slept in the
same room, and heard the wind singing the
same wild tunes, and rushing and moaning
through the house like an unquiet spirit. I
had grown wiser since then, but not less hap-
py. Although the angels had vanished, I
could still repeat the concluding lines of my
little prayer with child-like faith, and my sleep
was sweet and peaceful."

THE CLOSET
One precious spot there is on earth,
Secluded but not lonely;
'Tis there the Christian oft retires,
To meet with Jesus only!
And while he meets with such a Friend,
Why should he wish another?
For there his soul refreshment finds--
For there he meets a Brother!
'Tis there the weak, the timid one,
Sustaining strength may borrow;
'Tis there the mourning penitent
Unburdens all his sorrow.
'Tis there the humbled, broken heart,
Weeps o'er its lost condition;
The bruised, the wounded, leprous soul,
Finds there the great Physician.
The widow meets an Husband there,
Dispelling all her sadness;
And there a Father's cheering voice
Turns orphan grief to gladness.
And what, my soul! what need you more,
In life or death to cheer you?
Come, enter in and shut the door:
Your Saviour their will hear you.
Then visit oft that precious spot,
Secluded, but not lonely;
Yea, daily thence withdraw yourself,
To meet with Jesus only!
London Evangelical Magazine

Desecration of the Dutch Churches
in New York during the Revolu-
tionary War.
Mr. EDITOR--Perhaps some of your read-
ers may not know that the Middle and North
Dutch Churches were used as prison houses
by the British, when they had possession of
New York city during the revolution. With
a view of eliciting further information, the
writer hereof will state what has come to his
knowledge by tradition.
When the British took possession of New
York in 1776, they had nearly 5,000 Ameri-
can prisoners. To contain these, the ordi-
nary places of confinement were utterly insuffi-
cient. The Episcopal churches, being con-
secrated, of course could not be profaned to un-
holy uses. Accordingly the Dissenting churches
were appropriated. The North Dutch
church, corner of William and Fulton streets,
was made to hold 800 prisoners. Its pews
were ripped out and used for fuel, which was
then very scarce. Its mahogany pulpit was
taken down and sent to London, as it is
said, and put up in a chapel there. By lay-
ing a temporary floor across the church from
one gallery to the other, it was converted in-
to a two story building, and could accommo-
date twice as many prisoners as before. Bay-
onet marks are yet discernible on the pillars;
and those walls that hitherto reverberated
with the songs and praises of the King of
kings, now resounded with the ribaldry and
profane oaths of the minions of the British
king.

The suffering of the destitute prisoners here
is absolutely indescribable. Many of them
had nothing but thin summer clothing, and no
fire was allowed them. They were fed on
poor and scanty food, and disease and death
swept off vast numbers.
Ethan Allen says: 'I have seen prisoners
here in the agony of death in consequence of
very hunger, and others speechless, sucking
bones, or even biting pieces of chips, and oth-
ers pleading for God's sake for something to
eat, and at the same time shivering with cold.
Hollow groans saluted my ears, and despair
seemed imprinted on every countenance.--
They would beg for one copper or a morsel
of bread. It is computed that one thousand
and five hundred died in the course of four
months. As the breath left their bodies, they
were dragged out by the arm or leg, piled at
the door, and there left till there was a cart
load, when they were taken to the outskirts of
the city and there dumped into a ditch.--
Such was the end of many a brave soldier!'
In the Middle Dutch church, (now the
Post Office,) says John Pistor, 'the prisoners
taken on Long Island and at Fort Wash-
ington, sick, wounded, and well, were all in-
discreetly huddled together by hundreds
and thousands, large numbers of whom died
by disease, and many undoubtedly poisoned
by inhuman attendants, for the sake of their
watches or silver buckles.'

It was soon after, when the prisoners had
got thinned down, turned into a riding school
for training dragoon horses. The floor was
taken up and the area covered with tan bark.
A pole ran across the middle of the church for
the horses to leap over. The glass was taken
from the windows, and the shutters unhung--
The fence around the church was torn down,
and the private vaults were ruthlessly opened
and lifeless bodies of strangers and soldiers
cast in, thus adding insult to injury.
The North church was repaired soon after
the war, but the Middle church was left in
this forlorn and ruinous condition till the year
1790, when it was re-dedicated. In place of
the king's picture and arms, there was sus-
pended on each side of the church the Ameri-
can Eagle, and the arms of the State of New
York. The Rev. Dr. Livingston preached the
sermon from the text: 'In all places where
I record my name, I will come unto thee and
bless thee.' The newspapers of the day re-
marked that 'this church had been prostitu-
ted to horse schooling, while the British had
possession of the city, thus turning the house
of God into a den of thieves.'

The old Dutch church in Garden street was
spared by the enemy, except for a few months
in 1779, when it was used as a hospital for
His Majesty's troops. The congregation in the
meantime worshipped in St. George's chapel
the use of which was kindly tendered them
by the vestry of Trinity church, in grateful
remembrance of the former kindness of the
members of the ancient Dutch Church, in per-
mitting its use to the members of the Church of
England, when they had no proper edifice of
their own.
In those days there was more harmony of
feeling between the Dutch and Episcopal
Churches than at present. They both pre-
sented an unbroken front against Presbyteri-
anism and New England church usages.
Perhaps the sparing of the Garden street
church was partly owing to the loyalty of its
pastor, the Rev. Gerardus Lydekker, who,
instead of abandoning the city on the approach
of the enemy, as the other Dutch ministers
did, remained at his post and continued faith-
ful to his king. For this bold exhibition of
his principles, he was obliged on the return
of peace to leave a state of affliction, and take
refuge in England, where he died at his son's
residence at the age of 65 years. The other
Dutch ministers, Johannes Ritzema, Lamber-
tus De Ronde, Archibald Laidie, and John
H. Livingston, were all or mostly favorable to
the American cause; and this may in part
account for the desecration of their churches.
Ritzema was too old (72 years) to take an ac-
tive part in politics; but his son, as I sup-
pose, Rudolphus, was a Colonel in the Conti-
nental service. Laidie and Livingston were
clergymen in the Provincial Congress. De
Ronde's house was in 1775 used for a short
time to quarter American soldiers, of whom
he made a complaint that they had 'used or
destroyed a number of long Holland pipes,
some wine, a parcel of Dutch sermons of his
own composition, and sundry other articles.'
Mr. De Ronde died at Schenectady, Sept. 30th
1795, at the age of 76 years. Mr. Ritzema
died at Kinderhook, April, 1794, at the age
of 86 years. Dr. Laidie died an exile from
the city at Red Hook, in 1778; so that Dr.
Livingston was the only Dutch pastor who
returned to New York at the peace. He,
with Laidie, had administered the communion
so late as June, 1776, in the Middle Dutch
church.--*Chr. Intelligencer*

A whaling Fray.
Recently we published a brief account of a
large ball sperm whale, which attacked the
barque Parker Cook, on the 22d of July, in lat.
38 1-2 N, lon. 36 50 W. Captain Gamaliel
Smith, of the schooner Union, in the course of
conversation with Captain Cook of the barque,
learned, that when the whale was first seen,
two boats were sent in pursuit of him. The
nearest boat met him head on, and when nearly
abreast of his hump the boat-steerer darted two
irons (harpoons) into him, but before the boat
could be brought head on and stern off, he
broke half out of water and capsized her.
The line fouled around the leg of the boat-
steerer, John Jarvis, who, with great presence
of mind, though dragging the water, took a
knife from his pocket and cut the line. His
foot was nearly severed from the leg. The
other boat picked up the men. Clear of the
boats the whale made a rush at the barque,
head on, and struck her with such force that he
buried the cutwater and stem smack up to the
planking in the fore part of his head, and the
shock prostrated the men on deck. He made
another dash at the vessel, but not with such
force as the first. In the meantime, Captain
Cook had prepared his bomb-lance, and lower-
ed it down in one of the boats to renew the
fight. Thrice within eight yards, Captain
Cook fired the lance into the monster, and even-
tually set him spouting blood, though at every
dart, open-mouthed, he made a rush at the
boat, requiring the utmost skill to avoid him.
In his hurry he was desperate, and after run-
ning his rounds, he turned fin up, and head to-
wards the sun, and blew his last. He stowed
down 103 blbs. of oil. When cut in, the
barque steered for Fayal, to obtain medical
advice for Mr. Hoxie, and to repair her stem
and cutwater, which the whale had started in
his encounter.

And in heaven, when all the story
Of his love to us is shown,
Be our earliest song in glory
Ebenezer, round the throne.
Then forever,
We shall know as we are known.

Religious and Moral.

But while the minister should preach as much as possible from experience, it is not desirable that he should much his own experience. It is natural for Christians to regard their personal experience as the only true type of piety, to make it the standard by which to try all professions of piety, and even to try the gospel itself. Sometimes ministers carry this habit into the pulpit, and in their preaching and their prayers limit the gospel to the circle of their own thoughts and emotions under its influence. We have heard ministers in public prayer recount in the plural number the details of their own conversion, which, perhaps, would not answer to the experience of more than one in ten of those professionally uniting with them in prayer; and, as if conscious of this incongruity, they will sometimes formally exclude a part of the congregation from the petition, by saying, "We remember, or at least some of us remember," or "some of us have felt," &c. In preaching—one is prone to dwell too largely, perhaps exclusively, upon his own experience as the essential gospel. One, for instance, who has gone through what the old divines called a law work in his own soul, who came to the knowledge of Christ through a protracted struggle attended with horror and despair, is apt to question the genuineness of another's conversion, who, feeling an impulse toward a better life, found Christ as the sinner's Friend, and entered at once upon his service. Another, who has been brought up on catechisms and doctrinal theses, but has regarded conversion as a strange and mechanical process, through which an unknown power must carry him, till in some favored hour, while yearning after light and happiness, he sees Christ revealed as his personal friend, and commits himself to him as his teacher and Saviour, is prone to imagine that he has gained some higher and better view of Christ than is common to Christians, magnify his person-

TORTURE.

When the farce of examination had proceeded as far as we described, the accused was one of three positions. He had either wholly acknowledged his guilt, or he had partially done so, or he had altogether denied it. may be thought that these three positions required three different treatments; but it is not the practice of the Holy Office to discriminate in such cases, and all were alike subjected to the torture! He who had confessed his guilt was tortured, not for the crimes

Another machine, also bearing the name of, and called by the Spaniards "*Escalera*," dropped by the French "*Chevalat*," was a sort of work, or trough, in which the prisoner was laid, but in such a manner that a cross piece, like the step of a ladder, prevented him from sliding on the bottom; his back resting on the cross piece, and his feet were slightly raised above the level of his head, a position which was to some extent impeding breathing. He was bound to the sides of the machine by four or five cords round each arm, and the number varied each day, each cord passing

which were reversed. The *carozos*, or hats, as painted in the same manner. Those who, not having repented at all, were to be burnt alive, had their *san benitos* and *carozos* painted in the same manner as those last described, with the exception that the flames were in their natural position, that a portrait of the cararer was painted on it, and that the picturesque effect of the whole was heightened by the addition of grotesque figures of devils; a quiet intimation, no doubt, of the locality to which the functionaries of the Holy Office resided, in their Christian charity, to consign the victims of their cruelty. The locality was for the celebration of the *auto da fe* was generally a large square or space of ground in the town; and all sermons, except that preached at the *auto da fe*, were forbidden on such a day, the population being invited to attend and take part in the celebration. The victims were dressed as already described, each bearing a wreath of broom round his neck, and a green wax taper in his hand, were marched slowly, in procession, and by the most circuitous route, to the place fixed upon. They were placed in the midst of the multitude, who were accommodated as far as possible with seats, in a large square of raised seats; and the officiating priest having preached a sermon, and gone through certain ceremonies, the sentences were read, those subjected to slight punishments (generally flogging) having their inflic-

Books and Stationery.
THE subscriber intends keeping a complete assortment of School, Theological and Miscellaneous Books. To the *Stationery* department particular attention is given. The orders of Country Merchants, School Teachers and others will be faithfully attended to.
The public are invited to call and examine for themselves.
JAN 30. 1846. C. M. WELLS,
199 Main Street.

h of State House. 1850. 1y49

noblest work committed to mortal hands, while they thank God and take courage, and rest in nothing short of the great end.

CHRISTIAN SECRETARY

HARTFORD, FRIDAY, NOVEMBER 1, 1850.

A Quandary.

A gentleman, who resides out of the city, called at our office one day last week, and handed us a five dollar bill, and turning on his heel, briefly remarked, "please give that to some benevolent object—the one where you think it will do the most good." Being busy at the time, we took the money without anticipating any difficulty in disposing of it according to directions, for we were well aware of the fact that there were objects enough to which it might be deservedly appropriated; but when we began to consider the claims of these objects respectively, we were at a loss to decide which was the most needy, or which was doing the most good. Had the money been our own, there would have been no difficulty in the way, for we could have given it where we pleased; but we found that we were under orders to give it where it would do the most good. The claims of the Domestic Missionary Society of our own State first presented themselves to our mind; and we thought of the numerous villages that are rising in different parts of the State, and the pressing want of funds that are needed to build houses of worship, (of which there are two or three now under contract) and the importance of sustaining the preaching of the gospel in these new fields, and we half inclined to give it to the cause of Domestic Missions without further inquiry. The cause of *Home Missions* next occurred to our mind; and here the field spread out before us till it covered half a continent. Iowa, Wisconsin, Minnesota, New Mexico, Utah, and California with their rapidly increasing population and spiritual destitution, presented themselves to our mind. Next the *Foreign Missions*, embracing the world as their field, came in for a share of consideration; the claims of unnumbered millions of perishing heathen, who are groping in the valley of the shadow of death, to the light of the gospel, seemed almost irresistible. Then the Bible, Publication and Tract cause, all came in for a share of consideration, and the claims of these several societies were duly weighed and their importance as auxiliaries in the world's conversion attentively considered, and we were still at a loss where to bestow the little donation which had been placed in our hands.

The claims of our own country, the last hope of the oppressed in every clime, again presented themselves to our mind. The almost boundless extent of the United States and the Territories—the irresistible and overwhelming tide of immigration that is annually landing on our shores—the deplorable religious condition of a vast majority of these immigrants, and the consequences which their residence must produce on Society in the neighborhoods in which they locate, passed in review before us. We looked forward to the period, not far in the future, when our country would number a hundred million inhabitants; and still forward, when that number would be doubled, and thought of the influence, for good or evil, which America would then exert upon the nations of the world, and the thought was overwhelming. Immense cities, on sites now known only to the wild Indian, will rise like magic in the future,—railroads will connect the Atlantic and Pacific oceans,—the immense prairies of the West will be converted into gardens,—the forests will be leveled, and farm houses, towns, villages and cities will cover all the vast uncultivated regions now lying between those oceans. Mexico, or what remains of it, in all human probability, will become a part and parcel of the United States, and a line of sea ports will be established on the Pacific coast from Panama to Oregon, from which steamers will depart weekly, perhaps daily, for China; and still the tide of immigration will be pouring in upon our shores, and in a double—perhaps ten fold ratio from what it now does.

Already, on the Pacific side, Chinese, Mohammedans, Jews, Roman Catholics, and representatives from almost every other religious creed on the globe, heathen and Christian, have taken up their residence, and are now to be numbered as citizens of the United States. The character and future condition of this mixed mass of human beings must, in a great measure, depend upon what is done for them now in the way of religious training. If the means which God has placed in the hands of professing Christians are devoted to the spiritual wants of our own country in the manner they should be, through His free and infinite grace, a pure Christianity will prevail all over the land—America will be the first nation on the globe, and an influence will go out from us, across both oceans, which shall scatter to the winds every spurious religion, and in place of these, the pure doctrines of the gospel will be everywhere acknowledged and obeyed. But if these fields, now all white for the harvest, are neglected and suffered to go to waste, the consequences may easily be imagined. Infidelity, and every other species of error, will spring up in place of the truth, and wickedness with its attending companion, misery, will reign supreme throughout the land.

Taking this view of the case, we were relieved from our quandary, and concluded to hand over the donation to the cause of *Home Missions*, hoping, small as it is, that it may be instrumental of good, not only at the present day, but through the good it may accomplish now, to generations yet unborn.

Memoir of Dr. Judson.

In consequence of the prevalent speculations on the subject, it may be appropriate to explain the action of the Executive Committee concerning the proposed biography of Dr. Judson. Their resolution merely directed the Secretaries to collect the materials for such a work. Nothing further will be attempted before consulting Mrs. Judson, whose views cannot be learned till next spring. If a plan mutually satisfactory is arranged, the materials will be committed to a competent person, for the purpose of procuring a work of the highest order of merit, which will be so published as to secure a liberal share of the profits for the benefit of the family of Dr. Judson, or of the cause he served. These preliminaries will delay the work, at least, till the spring or autumn of 1852.

It may be proper, also, to state that Mrs. Judson's relations to the Missionary Union are the same, in all respects, with those of every other female missionary under its patronage. The Committee have opened the way for her return to this country, but have no means of knowing what her determination will be.—*Macedonian*.

Baptist Mariner's Chapel, N. Y.

Bro. HARR—Permit me to say through your paper, that the First Baptist Mariner's Church, N. York, have so near completed their Chapel, that on the 10th inst., it was opened for public worship at 3 o'clock, P. M. The Pastor made an address from Deut. xxxiii. 19: "They shall call the people to the mountain." And a number of ministering brethren were present and took part in the exercises. The church having resolved to have a series of dedication sermons, Dr. Cone preached the same evening. Rev. P. Stow, Seamen's Chaplain in Boston, the next Lord's day afternoon, and Rev. J. L. Hodge in the evening—and last Lord's day, Rev. H. J. Eddy preached in the morning, and Dr. Williams in the afternoon. It is designed, as all the churches in this vicinity have contributed to the erection of our house, that the dedication sermons be continued until each Pastor has dedicated the Chapel to his own liking. The Chapel will seat 1000 persons, and has cost, including lots and cellar for storage—fixtures for lighting with gas—furnaces for warming, with all the furniture, nearly \$20,000. Of this they owed \$3500 on the day of opening. The rent of cellar pays the interest of \$5000, leaving a balance of \$4500 to be raised to make them square with the world, and set their neat stanch ship entirely afloat, and all rigged for the voyage.

A proposition was made on the day of opening by a brother who has done considerable, that he would pay \$500, or one ninth of the whole debt, provided the whole amount shall be subscribed; as it is almost indispensable that we be clear of debt, as we already have one missionary to support in Sweden, and another in Denmark. Any person or firm that shall forward their names to the Pastor for \$20 or more, need not pay it unless they choose until the whole sum is pledged. Each person, minister, or firm, that shall give or beg \$20 or more, shall be entitled to a certificate with a handsome steel engraving, the beauty of which will be very much enhanced by increasing the donation. Since we opened, \$1000 of the sum has been pledged.—Esteemed brethren and friends of my dear native state, will you not just give us one bit of a lift in launching our noble craft, so as to be entirely afloat. Many have already done nobly. Since last March, I have found 60 persons who have given \$100 or more each, and \$900 has been from my native state. Any sum, large or small, will come perfectly safe, if enclosed and addressed to

Your humble petitioner,

IRA R. STEWARD,

148 Cherry street, New York.

Petitions for Peace.

At the Request of the American Peace Society.
The friends of peace have from the first proposed to supercede the custom of war by peaceful substitutes that should be more effectual than the sword for all purposes of international justice and security. Rulers must of course be the agents in accomplishing this object; and before the assembling of Congress in December last, we requested the friends of our cause throughout the country to unite with us in petitioning Congress in behalf of such substitutes; and with so much favor did the House of Representatives, in response to numerous petitions from nearly all parts of the land, entertain a proposition for referring the subject to a select committee, that the motion failed only by a single vote, and but for the very unusual degree of excitement on the slavery question at the time, would doubtless have been readily granted. This obstacle is now so far removed, that we may well hope, at the approaching session, for a more favorable hearing; and in this hope we would earnestly renew our request, that the friends of peace in all parts of the country will again unite with us in forwarding the largest number possible of petitions like the form which we give below, to be copied with such modifications as the petitioners may think desirable.

There ought to be two petitions—one to the Senate and another to the House of Representatives; each of which should be signed by every petitioner, and should be addressed, one to a Senator from your own state, and the other to a Representative of your own district, or to some member of each House, known to be particularly interested in the matter, with a note requesting his early and special attention to the subject.

We solicit the prompt and zealous co-operation of our friends in this movement. We must depend entirely on their spontaneous response to this appeal for securing the requisite number of petitions. There is no time to be lost. Congress re-assembles early in December; and the tables of both Houses ought, the very first week of the session, to be loaded with peace petitions from all parts of the land. The work is already commenced under the best auspices in Vermont, where some of her first men, such as her late and her present Governor, and the Presidents of both her Colleges, have commended the movement to public favor. Let this praiseworthy example be followed throughout the country; and there would be poured upon Congress such an expression of the people's wishes on this subject as could hardly fail to secure favorable and efficient action.

We trust that we shall not be thought to ask too much in soliciting editors, especially those of the religious press, to lay our requests before their readers, and ministers of the gospel to commend it to their respective congregations, and enlist properly qualified persons to circulate petitions for signatures, and then forward them to Washington.

On behalf of the American Peace Society, and by order of its Exec. Committee,
GEORGE C. BECKWITH, Cor. Sec.
Boston, Oct. 1850.

PETITION FOR PEACE.

To the Senate (or House of Reps.) of the U. States.
The undersigned, legal voters (or citizens or inhabitants) of _____, in the state of _____, deploring the manifold evils of war, and believing it possible to supercede its alleged necessity, as an Arbitrator of Justice among Nations, by the timely adoption of wise and feasible substitutes, respectfully request your honorable body to take such action as you may deem best in favor of Stipulated Arbitration, or a Congress of Nations, for the accomplishment of this most desirable end.

HELP FOR INDIA.—A lady of the Presbyterian denomination in Ireland, has left a legacy of 30,000 (about 150,000 dollars) for the spread of the gospel in India. She was induced to appropriate this sum especially to India, because her fortune was derived from that country through a brother who held a lucrative office in the British army.—The money will probably be employed in promoting female education.

"NOTICE TO QUIT."—At a large public meeting at Eufaula, Ala., last week, one Captain Elisha Betts, of that place, was ordered to leave on short notice—he having been discovered as the author of an abolition communication from that city to the *Washington Era*, abolition paper.
"We have no doubt, from the character of the meeting and from the temper of the sound Southern people of Eufaula, that this time the public decree will be executed. It is a just decree. Our rights may be compromised away in a Free Soil Congress, but it is no time to compromise with abolitionists in our midst."—*Washington Southern Press*.

"Captain Elisha Betts," as we learn from a gentleman who has resided several years in Eufaula, is a member of the Baptist church in that place; is himself a Southerner and a slaveholder, having a plantation of his own nine miles out of Eufaula. It appears from the Eufaula paper, that the Post Master refused to deliver to Captain Betts the *National Era*, to which paper he was a subscriber—that a complaint had been made to the Post Office Department at Washington, and that Mr. Fitz Henry Warren, Second Assistant Post Master General, having demanded an explanation why the said paper was refused, that a public meeting of the citizens of Eufaula, was held, at which it was agreed to sustain the Post Master in his violation of the law, and also, that no other Post Master should be permitted to take his place. Capt. Betts received notice to quit, and thus the Heaven-ordained institution of slavery was preserved unscathed from the contamination of the *Era*, and the half awakened views of Captain Betts on the subject of slavery.

It is time for such hair-brained fanatics, both at the North and the South, to pause a moment, and examine the course they are pursuing, and the results to which it must lead. If the laws and the Constitution are to be trampled down with impunity by every contemptible collection of rowdies and mischief makers in the country, then the blessings of government are at an end. Precisely the same spirit has been manifested at the North by a few of the most ultra abolitionists, that these law-breaking Eufaulians have exhibited. Of what use to the fugitive slave, or to the Union, is it, to pass resolutions in meetings got up expressly for the purpose, that they will violate the "fugitive slave law," Constitution or no Constitution, law or no law? Do such resolutions help one slave to freedom? Most certainly not. Then why continue to pass them? Plain, sober, common sense is better in all cases, than such fanaticism, or whatever else you may please to call it. Such things should be left to the Eufaulians and their ignoble compeers; but the law-abiding citizens of the North should set a better example. We expressed our opinion very freely in regard to the fugitive slave law immediately after its adoption;—we are still of the same mind in regard to it; but we cannot conscientiously go the lengths which some citizens in other states have gone. It will be found almost a matter of impossibility to get a slave back into bondage from New England.—Canada lies on our Northern borders, and there are plenty of rail roads and steamboats in constant communication with that country. No man can be compelled to turn slave catcher, and every one has a right to do as he pleases with his money. If a black man asks for assistance to help him on his journey, it can be lawfully given and no questions asked. But when open resistance to the law, and the Constitution if it comes in the way, is threatened in public meetings, and through the columns of the press, the influence on the community and the entire Union, must be bad and only bad.

The Normal School.

The New Britain Journal of last week contains the Report of the Examining Committee of the State Normal School, from which we make the following extracts:—

The great requisites to a good teacher, in addition to a good moral character, are, 1st: A knowledge of things to be taught: 2d: The art of governing a school.

In each of these particulars your committee are of the opinion that the Normal School promises greatly to elevate the character of our common schools.

1st: With respect to the knowledge of the various studies properly pertaining to a common school education, we observed that a much more perfect understanding and mastery of them was in the school, generally attained, than have hitherto been possessed by the great mass of common school teachers. They are trained in a greater number and variety of studies, and the system pursued is adapted to make that training more thorough than has been witnessed among these teachers heretofore.

2d: With respect to the art of teaching, or of imparting to learners the knowledge which teachers actually possess, we are satisfied from our inspection of the school, that it gives advantages for acquiring this gift which cannot be had except in this or similar institutions.—This is vital to all success in instruction. Our observation has convinced us that for want of it most of our teachers, especially the young and inexperienced, fail to rouse the minds of their pupils and interest them in their studies; and hence, that in such cases our children make but little of the improvement at our school, which they would gain under an expert and accomplished teacher. This evil is remedied by the course of instruction and discipline pursued at the Normal School. From the principal and his associates who have been distinguished for their success in teaching, the scholars received all the instructions and hints in regard to the best methods of training children in each particular study, which have been suggested by their own long and successful experience. Not only so, but they have the unspeakable advantage of practising the art in the schools of New Britain, all of which are under the charge of the Associate Principle of the Normal School. We witnessed some exercises of this description, and were convinced by the whole examination that, with respect to the art of teaching, those teachers who are trained at the Normal School, must, as a class, be greatly in advance of all others.

The same remarks apply to the art of governing schools, without which no one can teach to do any good purpose. We think that the power of governing a school easily, yet effectively, so as to secure the prompt obedience and hearty affection of the scholars, is as rare as it is invaluable. It is vital to the moral not less the intellectual welfare of our children. He who possesses it has already mastered the most formidable difficulty his vocation as a teacher. He who is bereft of it can never have any eminent success in it. That the advantages for acquiring it in the Normal School are the same as those which it furnishes for acquiring

the art of teaching, is obvious, and appeared to us fully in the course of the examination.

The committee will only add, in conclusion that—having full confidence in the general system pursued at the Normal School, and in the ability and faithfulness of its Superintendent and his associates—they believe it is destined to produce a great and speedy improvement in the schools of our State, and that few, who intend to be teachers, will long suffer themselves to be deprived of its advantages.

'Sneering.'

In noticing, two weeks since, the action of the House of Bishops at their late meeting at Cincinnati, in regard to a standard edition of the Bible, we suggested the propriety of their uniting with Drs. Cone and Campbell, in bringing out such an edition, inasmuch as two standard editions can not exist at the same time. We made the suggestion in sincerity and with the very best intentions; for we well knew that an amended version of the Bible brought out under the supervision of a single denomination would not be patronized out of the bounds of that denomination. Dr. Cone is a Baptist; Alexander Campbell is the leader of a sect that bears his own name, and these gentlemen appear to be leaders in the two denominations to which they belong.—If the House of Bishops could be induced to unite with them, then three sects at least, would be represented in the Bible Union, and the prospect of a standard edition of the Bible would be very much increased. Such a union might also be the means of inducing other denominations to unite in the enterprise, and thus the probability of a standard edition would be still further increased. But our brother Judd of the New York Chronicle, a gentleman, who, when he was a Connecticut pastor, we esteemed very highly—calls this 'sneering.' Sneering! forsooth, at what? Why, at Drs. Cone and Campbell, if we can understand him. But upon what principle of interpretation he arrives at this conclusion we are at a loss to decide, unless it be upon the principle that the proposal of a union with the Episcopalians for the purpose of bringing out a new version of the Bible is considered a sneer, and we are sure that no one else but brother Judd could find a sneer in such a proposition.

Dr. Cone is too old and venerable to be sneered at; however much his zeal in the new version movement may have led him astray from the straight forward course which he has pursued through life, we still venerate his gray hairs. As to Alexander Campbell, we don't know very much about him, and don't desire to. His baptismal regeneration notions have no influence in New England, and we hope they never will have any. We still hope that neighbor Judd will pursue a 'conservative' course in his new paper.

Not Plain Enough.

The weekly Chronicle cites the following circumstance as a 'significant fact' in order to show that the English version of the Bible is not plain enough to be understood by the ordinary reader.

"Three days ago I was in company with a man, who a few weeks since made profession of a hope in Christ, at a Methodist meeting, and joined that church. When he came to the ordinance of baptism, he said he read in his Bible that they went down into the water, and he must do as that book directed; accordingly he went down into the water, kneeled, and had three pitchers of water poured on his head."

Where in the Bible did this 'conscientious disciple' read a word about 'three pitchers of water' to be 'poured on his head' as the act of baptism? If he was really as 'conscientious' as the Chronicle represents him, why did he not follow the Bible mode of baptism more closely, instead of adopting the unscriptural one of pouring? He had read something about 'going down into the water' why did he not read on till he came to the place where Paul speaks of being buried with Christ in baptism,—of being planted in the likeness of His death, and of rising with him to newness of life.—Surely, the Bible is plain enough on this subject if men were only willing to understand it.

'Anabaptists'

We find in the *Journal of Missions* the following paragraph under the head of 'Religious Items':—*Intolerance in Sweden.*—M. Nielson, a distinguished young painter of Stockholm, having joined the sect of Anabaptists, has been sentenced to perpetual banishment and the confiscation of all his property. In England, 12,000 Anabaptists, have sent a petition to King Oscar, against this invasion of liberty of conscience.

As we can hardly suppose the intelligent editors of the *Journal* so ignorant of the transactions here noticed as not to know the proper denomination of the sect that his Swedish majesty has honored with such special notice,—or so hostile to them as to 'call names,'—we must attribute the authorship of the paragraph to Scissors.—*Watch and Ref.*

BENEFICENCE.—The Executive Committee received from the American Tract Society, Boston, the liberal donation of 800 copies of Cooke's "Divine Law of Beneficence," for distribution among the Baptist ministers of Maine, New Hampshire, Vermont and Massachusetts. The Committee have decided to procure a sufficient number to furnish a copy to each pastor in the home field of the Union. It is a work, the interest and value of which make it eminently worthy the attention of every person into whose hands it may fall.—*Macedonian*.

RETURNED MISSIONARIES.—It is expected that Rev. J. G. Binney, of the Maulmain Karen Mission, will spend the coming winter in the cities of New York and Philadelphia. We have reason to hope that he will be able to present the claims of the missions to all the churches in those cities.

Rev. J. M. Haswell, of the Maulmain Burman Mission, expects to spend the winter at Fall River, but will visit the churches in Rhode Island, and those of the Taunton Association, Mass.—*Id.*

The Wesleyan University at Middletown, commenced its present term with a freshman class of forty—a larger class than was ever before organized. Everything is highly encouraging in the institution.

'PEACE MEASURES.'—This is the title by which the several bills enacted near the close of the late session of Congress, and designed to allay the sectional feelings arising out of the agitation of the slavery question are styled. A few more such 'peace measures' would rend the fair fabric of our Union into shivers.

'The Refuge of the Oppressed.'

His Excellency, Gov. Seymour, has just issued his proclamation for our Annual Thanksgiving, and we are constrained to say that we like it. We are especially pleased with the recommendation to the people of this State, to beseech God "that He will bless and preserve the Union of the States, and make it as lasting as the memory of its Founders, and continue to make our favored Land the Holy Asylum of the Exile, and the Refuge of the Oppressed, until the brotherhood of man shall be universally acknowledged."

Now it strikes us that this recommendation, as we "understand it," as General Jackson said of the Constitution, is just the thing. Coming from such a source, just at this time, we have no doubt that these expressions will be gravely pondered in connection with events which are transpiring around us. "The Holy Asylum of the Exile,"—this we take it is in favor of Foreigners who have come, and who may come, to find a home on our expanding domain, and so understanding it, we heartily respond, Amen. "The Refuge of the Oppressed,"—that sounds well, and taking it to have some reference to existing circumstances, we say Amen. We can think of no better construction of these words than will naturally and inevitably occur to every mind interested in the exciting topic which has of late been forced upon the attention of Northern freemen.

We like the terms of Gov. Seymour's Proclamation, and we are especially pleased with the wording of that part of it which we have quoted above for we think at a time when our citizens are obliged to flee to Canada, or some other part of her Britannic Majesty's dominions, to escape the grasp of the slave-hunter, that there is abundant occasion to pray that God will "make" our land "the Asylum of the Exile and the Refuge of the Oppressed," for such—all our boasting to the contrary notwithstanding—it is not now. And it is unaccountable to us how sensible men can, with all the shameful facts before them, which every man of ordinary intelligence must know, allow themselves to talk, as Ex-Gov. Toucey did at the recent Union demonstration in this city, and as Gov. Seymour does in his proclamation, of this country as "the refuge of the oppressed." We should think the very hollowness of their words, and their contradiction by facts would startle them. To speak of this country as the refuge of the oppressed, while in fifteen of our States, slaves crouch and groan beneath the lash and the chain of the oppressor, and in the sixteen which are nominally free, thousands stand in hourly jeopardy of being seized and conveyed to a bondage infinitely more galling than any despotism which disgraces the Old World—compelled to walk armed through our streets for fear of being kidnapped in open day—to talk of such a country as the refuge of the oppressed, is quite too bitter and galling an irony to be indulged in so grave a paper as a Thanksgiving Proclamation. It will do better in mass rallies for the Union, but it will hardly go down among the sober, intelligent, God-fearing men who compose our churches.

But while we dare not boast that these things are realities, we feel that they are vastly beneficent and desirable, and we shall continue to pray that God will "make our favored land the holy Asylum of the Exile, and the Refuge of the Oppressed, until the brotherhood of man shall be universally acknowledged." May God speed the day when this shall be realized, not as now in the hollow and canting phrase of politicians, but in the actual condition and relations of human society.

We disclaim any design to treat Gov. Seymour or his proclamation with the least disrespect. We respect Gov. S. for his sterling qualities both of head and heart; and we would only desire to direct attention to a habit of expression on this subject, which, if it be not utterly unmeaning, must suggest ideas very much to our disadvantage as a people.

Slave Excitement in Boston.

An unusual excitement exists in Boston on account of the appearance of two men there, one named John Knight and the other, William H. Hughes, said to be slave hunters. The object of their pursuit was William Crafts, a fugitive slave from Macon, Ga., a cabinet maker by trade.—He has a wife, and has occupied a small shop in Boston for some years for the manufacture of cabinet ware. A writ was made out for the arrest of Crafts, but it has not been served. On the other hand the friends of the slave have been busy in their efforts to save him from bondage. Knight and Crafts have been arrested two or three times and placed under heavy bonds for defamation of character, in charging Crafts of being guilty of stealing the clothes &c., that he brought away with him. Second for an attempt to kidnap Crafts and third for an attempt to kidnap Ellen Crafts. The bail amounts to \$30,000 in all; and is given by responsible persons.

The Boston Courier says that Mr. Knight is a trader and came to Boston to make purchases, and that his connection with the affair has been contrary to his own desires; that he was requested by Hughes to assist as a witness &c. Thus far no violence has been used; the crowds that have gathered about the court rooms were attracted chiefly by curiosity. The old tea party spirit of Boston, is up, however and it will be impossible for Hughes to secure his prize.

J. W. McDonough, of New Orleans, died recently, leaving a property worth over ten millions of dollars. By his will he left his sister, Mrs. Cole of Baltimore, a house and \$600. To the Bible Society \$25,000, annually. The bulk of his property is left to the cities of New Orleans and Baltimore for establishing schools and asylums for the poor. The American Colonization Society receives a large sum. Hon. Henry Clay is one of the executors of his will.

We learn from the *Daily Courier*, that Judson Hutchinson, whose insanity was mentioned in last week's paper, remained only one day in the Asylum at Worcester, having been removed on account of the treatment received there. He was taken to his own home in Milford, N. H., where he is rapidly recovering under the *Water Cure* treatment. He is now so far recovered as to attend to his usual occupations at home, without restraint or guardianship.

Cardinal Wiseman has received the appointment of Archbishop in Ireland. Five new Bishops have been created in the Anglo Catholic church.—The Welch Baptist church at Dodgeville, Wisconsin, was dedicated on the 23d ult.

The Rev. Thomas L. Hodgson, one of the members of Methodism in South Africa, died at Cape Town on the 21st of June. He had labored as a Wesleyan Missionary for twenty six years, chiefly among the Bechuanas the Bushmen and the Corromans, many of whom, through the instrumentality of himself, and his equally devoted companion, were made partakers of the saving grace of God.

THANKSGIVING IN MAINE.—The Governor of Maine has appointed Thursday, the 29th inst., to be observed as a day of public Thanksgiving. In New Hampshire and Massachusetts the same day has been designated. The same day has also been set apart by the Governor of Indiana as a day of Thanksgiving in that State.

MURDER IN NEW HARTFORD.—We learn from the *Times* that a negro man was murdered at a cabin some fifty rods out of the village of New Hartford on Saturday night, or Sunday morning last. The man was found dead in the cabin on Sunday morning with a deep wound on the forehead and a very large incision upon the right side of the neck. There were several other wounds about the head and face, that plainly indicated that he had fallen into bloody and merciless hands.—An axe and a knife were found in the room on which there were marks of blood. Broken chairs, scattered furniture and squalid children made up the horrible scene. It appears that there had been a drunken carousal at the cabin the night previous. A colored man named Waterman, and his sister, the wife of the deceased, have been arrested as the murderers.

BAPTISTS IN NEW YORK.—By a statement in the *N. Y. Recorder* it appears that the number of Baptist communicants in the city of New York and vicinity in 1840, was 6,272, with 22 churches and 17 pastors. In 1850 there are 10,639 members, 44 churches and 49 pastors.

MASSACHUSETTS ANNIVERSARIES.—The anniversary of the several benevolent organizations of the Baptists of Massachusetts are held in Pittsfield this year. These anniversaries, says the *Reflector*, will commence on Thursday the 29th of Oct. and continue until Thursday evening following.

CHURCHES IN SACRAMENTO.—The corner stone of the first Presbyterian Church in Sacramento is to be laid this week. The Methodist Episcopal Church South are erecting a structure twenty four feet by forty. The Baptists in this city are about organizing for the purpose of extending religious influence among us. No new country of similar age, presents so many temples dedicated to the living God.—*Cor. Ind.*

FOREIGN MISSIONS.—The amount received by the Treasurer of the Missionary Union for the month ending, Sept. 30th, was \$4,209 96. Total from April 1, to Sept. 30, \$26,549 16. This is the whole amount received during the first half of the fiscal year, and it only amounts to a little more than four thousand dollars a month; or a trifle over a dollar a month for each Baptist church within the bounds of the Missionary Union. In round numbers, fifty-three thousand dollars will be raised in the course of the year at this rate, which is considerably less than one half the sum proposed at the meeting of the Union at Buffalo in May. One dollar and a quarter per month for Foreign Missions for each church, looks like a piffling sum. Were this amount to be quadrupled it would only amount to five dollars a month. Would this be too much for the churches to do? We think the admonition of our Saviour would still apply with force to us all: "When ye have done all those things which are commanded you, say we are unprofitable servants; we have done that which was our duty to do."

FRANCE.—Dr. Devan writes that on the 18th of August, the First Baptist church at Lyons was organized with four members. A fifth has been baptized by baptism, and two more are expected to be baptized immediately, making seven in all since the middle of June.

CONFIDENT.—Rev. J. M. Peck, in the last Western Watchman, says:—
"Volcanoes, instead of being 'safety valves' to the 'central fire' through a crust of 48 miles in thickness, have their origin in the upper crust, near the surface of the earth, where there are chemical agencies at work, and the atmosphere has free access."

Has our brother Peck ever examined a volcano internally, in order to enable him to speak thus confidently? If not, it is possible that the other theory may be true after all.

JOHN B. GOUGH is lecturing on temperance in Canada, with decided success. He obtained 108 signatures to the total abstinence pledge among the soldiers in Montreal. We need the services of Gough in Hartford again, for the temperance cause seems to be on the decline here.

The title of D. D. was conferred on the Rev. Elisha Lord Cleveland, of New Haven, at the late commencement at Washington College, Pa.

The Governor General of Canada has directed the organization of an independent rifle company, to be formed of colored men of the county of Hamilton.

We see it stated that the Mayor of Chicago, Ill. has been deposed by the City Council, and A. S. Sherman elected in his stead. He refused to sign certain bonds prepared by order of the Common Council, and this was the punishment for his contumacy.

The New Haven Palladium says the distance which young Ritter fell from East Rock, has been measured, and found to be, to the first landing 86 feet; thence to the second landing, 105 feet farther—making in all 191 feet. It is surprising that he was not instantly killed.

MISSIONARY BALLOONS.—The Hong Kong Register publishes, under the title "Suggestions to Missionaries," a very strange project, which consists in arranging the distribution of small publications of the Bible Society, and other religious tracts, over the whole surface of China, by means of balloons. Upon a calculation made of the weight of the tracts, each balloon could carry two thousand, which might be allowed to fall one by one, and at short intervals. Thus, the Word of God would fall literally like a refreshing shower over the incredulous "Flowery Land." If, after that, the Chinese should still remain Pagans, it would be their own fault.

P. CANFIELD, Esq., is agent for insurance *Live Stock*. This, we learn is getting to be a tentative business in England, and is rapidly ing into use in this country. Mr. Canfield, a readers know, is an honorable and worthy man; is conscientiously scrupulous in all his dealings. His rooms are at No. 8 American Hall building.

The Rev. W. W. Everts, of the Light church, New York, is about to retire to the country to take charge of a smaller church, where situation will be more favorable to a permanent covery of his health.

The "mysterious rappings" appear to be in various parts of the country just about as lazy, indolent fellows, who don't love to for their bread, can learn the "mystery," as themselves up in the business.

ILLNESS OF DR. HAWES.—The Rev. Dr. H. has been very dangerously sick for two weeks, and we learn that he is still in a dangerous state.

Rev. Basil Manly has accepted a call from First Baptist church in Richmond, Va. to her pastor.

J. L. Douglas a graduate of Union College, ordained a pastor of the Baptist Church at Fort N. Y. on the 10th ult.

MILWAUKEE.—The Baptists in Milwaukee have completed a new house of Worship. It is a handsome and commodious structure admirably situated. It was dedicated Oct 7th.

New Publications.

CHRISTIANA AND HER CHILDREN, or the story of a part of Cottage Lectures on the Pilgrim's progress. Phila. Am. Sunday School Union. This is another interesting and useful work from the pen of the Rev. Charles Overton, of land, author of the "Cottage Lectures on the Pilgrim's Progress," which we noticed in our high appreciation several months since. The lectures are worthy to follow the former series can rarely fail to benefit those who may peruse them.

LIFE AND TIMES OF LEO TENTH. Phila. Sunday School Union.

We have read this work with great interest it is a candid survey of the life and character public acts of the Pontiff whose administration the Papal See conspired to produce the Reformation. It is interesting to see how God prepared his instruments both in the church and in the enemies for the accomplishment of great movements of Time. Those who read little book can hardly fail to be forcibly struck with this thought. The work is written in a style, and taken altogether is one of the most interesting narratives published by this imposition.

GOOD HEALTH: The possibility, duty and means of obtaining and keeping it.

This is a well written book on a very important subject, and we are glad to see such a work on the issues of the Am. Sunday School Union ought to be read in every family, and by every individual.

THE FUCHSIA: A Memoir of Elizabeth E. her Sunday School Teacher. An interesting and instructive narrative. The above as well as all other publications of Am. Sunday School Union, are for sale at Bookstore of Brackett, Fuller & Co.

The Glass Railroad.

"There was a moral in that dream."

[A dream of the "Milford bard," during one of his fits of *mania potius*.]

"It seemed to me," said the bard, as though I had been suddenly aroused from my slumber. I looked round and found myself in the midst of a gay and happy crowd. The first sensation I experienced was that of being borne along with a peculiar gentle motion—a soft gliding motion. I looked around and found that I was in one of a long train of cars, which were gliding over a railway. I could see the train, far, far ahead, it was turning a bend of the railway, and seemed to be many miles in length. It was composed of many cars. Every car, open at the top, was filled with men and women—all gaily dressed—all happy, all laughing, talking and singing. The peculiarly gentle motion of the cars interested me. There was no grating such as we hear on a railroad. They moved on without the least jar or sound. This, I say, interested me. I looked over the side, and to my astonishment found the railroad and cars were made of glass. The glass wheels moved over the glass rails without the least noise or oscillation. This soft gliding motion produced a feeling of exquisite happiness. I was so happy! It seemed as if everything was on rest with me—I was full of peace.

While I was wondering over this circumstance, a new sight attracted my gaze. All along the railroad, on either side, within a foot of the track, were laid long lines of coffins, one on either side of the railroad, and every one contained a corpse, dressed for burial, with its cold white face turned upward to the light. The sight filled me with unutterable horror. I yelled in agony, but could make no sound. The gay throng who were around me, only redoubled their singing and laughter, at the sight of my agony, and we swept on and on, gliding with glass wheels over the glass railroad, every moment coming nearer to the bend of the road, which formed an angle with the road, far, far in the distance.

"Who are those?" I cried at last, pointing to the dead in their coffins.

"These are the persons who made the trip before us," was the reply of one of the gayest persons near me.

"What trip?" I asked.

"Why, the trip we are now making. The trip these glass cars over this glass railway," was the reply.

"Why do they lie along the road, each one in his coffin?" I was answered with a whisper and a half laugh which froze my blood.

"They were dashed to death at the end of the railroad," said the person whom I addressed.

"You know the railroad terminates at an abyss, which is without bottom or measure. It is lined with pointed rocks. As each car arrives at the end it precipitates its passengers into the abyss. They are dashed to pieces against the rocks, and their bodies are brought up here, and placed in coffins as a warning to other passengers; but no one minds it, we're so happy on the glass railroad."

I can never describe the horror with which the words inspired me.

"What is the name of this railroad?" I inquired.

The person whom I addressed replied, in the same low voice,

It is the railroad of Habit. It is very easy to get into the cars, but very hard to get out. For once in these cars, everybody is delighted with the soft gliding motion. The cars move so gently! Yes, it is a railroad of Habit, and with glass wheels we are whirled over a glass railroad towards a fathomless abyss. In a few moments we'll be there; and then they'll bring our bodies, and put them in coffins as a warning to others, but nobody will mind it, will they?"

I was choked with horror; I struggled for breath—made frantic efforts to leap from the cars, and in the struggle awoke. I knew it was only a dream; and yet whenever I think of it, I can see that long train of cars moving gently over the glass railroad. I can see the cars far ahead, as they are turning the bend of the road. I can see the dead in the coffins, clear and distinct—on either side of the road—while the laughter and singing of the gay and happy passengers sounds in my ears. I only see these cold faces of the dead, with their glassy eyes uplifted, and their frozen hands upon their shrouds.

It was a horrible dream.

And the bard's changing features and brightening eye, tested the emotion that had been aroused by the very memory of the dream.

It was indeed a horrible dream. A long train of glass cars, gliding over a glass railway, freighted with youth, beauty, and music, while on either hand stretched the victims of yesterday, gliding over the railway of Habit towards the fathomless abyss.

"There was a moral in that dream."

GEORGE LIPPARD.

Reader, are you addicted to any sinful habit? Break it off ere you dash against the rocks.

DISCONTENT.—Murmuring persons think everything too much that is done by them, and everything too little that is done for them; God is as far from pleasing them with his mercy as they are from pleasing him with their duty.—Dyer.

TIME IS SHORT.—The drowsy, careless temper will not last long. Conversion and condemnation are both of them awakening things; and one of them will make you feel ere long.—Boster.

Dwarf Trees.

A few years ago, nobody sought for dwarf trees. Scarcely anybody knew of such things. The tall standard, with a bare trunk, six or eight feet high, was the only sort of tree recognized for all sorts of circumstances. The little village garden of 50 by 20, or the orchard of twenty acres, were placed upon precisely the same footing in this respect. The consequence was, that small gardens were entirely unavailable to fruit culture, beyond a few gooseberry or current bushes; and thousands and tens of thousands of our citizens, in all parts of the country, who will in a few years have charming little gardens of dwarf trees, were quite excluded from all the pleasure and profit which this interesting culture cannot fail to yield. People everywhere in our cities and villages, who have but a small lot of ground to cultivate, are very naturally delighted with these trees, so admirably adapted to their circumstances. Old people, too, who could not reasonably hope to reap the fruits of standard trees that never yield in less than six to ten years, are planting dwarfs, because in two years at most they may gather their fruits. Thus two large classes of persons, heretofore quite excluded from fruit culture, are now brought in, and are in fact the most active. Whole orchards, too, of these dwarf trees, pear trees in particular, are being planted for the growth of fruit for the market; and when we consider that not one out of a hundred will die in planting—that 300 to 500 may be put on an acre of ground, and that in two or three years at most they will begin to bear—we do not see why they will not be profitable. Many are also very judiciously filling the spaces between standard pear and apple trees with pyramid pear trees on quince stocks, considering that, at the end of twelve or fifteen years, when their standard trees have attained a good size, and have come into full bearing, and the dwarf trees begin to be in their way, they can very well afford to cast them off. This system of managing orchards is extensively practiced in France, where orchards and fruit gardens are models for all the world. It cannot but be highly advantageous in this country at least in all the older districts, where land is valuable, and fruit-growing an important pursuit. An orchard of five acres for example, will, at thirty feet apart each way, contain but two hundred and forty two standard trees. Among these we can put in seven hundred and twenty six dwarf or pyramid trees, at fifteen feet distance all around. Until the eighth or tenth year, the standard trees will yield nothing worth reckoning upon; but from the third or fourth year, the dwarfs will yield a considerable income; and by the seventh or eighth year, they will produce not less than from \$1 to \$4 worth per tree.

When the standard requires more ground, a part or the whole of the others may be removed, as the case will require. This gives to pear orcharding a very different aspect from that in which it usually appears, by reducing the period at which the income begins, nearly or quite ten years—equal to one fourth the time that any now, upwards of twenty one years of age, can expect to live.

The planting of standard trees of any sort, in small gardens, will unquestionably cease within a few years, as soon as people generally have acquired a little more information and experience in the different departments of tree culture, and trees suitable for it more extensively propagated. The pyramidical system of training the apple, the pear, and the cherry, is so simple and beautiful, that it must meet with universal favor among the proprietors of small gardens. The peach and apricot can be kept small enough for any moderately sized garden, by having them low-headed and properly shortened in. Where very small trees are desirable, they may be worked on plum stocks. A few years ago, when we commenced the introduction of these trees, many persons who pretended to know something about tree culture, but in reality knew nothing, raised a cry against dwarf trees as being 'short-lived and worthless'; but we hear nothing of that sort now. People begin to understand that, if they don't live a hundred years, they bear early, look very well in their gardens, and are easily replaced when they die out by old age.

Higher.

Higher! it is a word of noble meaning, the inspiration of all great deeds—the sympathetic chain that leads, link by link, the impassioned soul to its zenith of glory, and still holds its mysterious object standing and glittering among the stars.

Higher! lifts the infant that clasps its parent's knees and makes its feeble essay to rise from the floor—to burst the narrow confines of the cradle, in which its sweetest moments have passed forever.

Higher! laughs the proud schoolboy at his swing, or as he climbs the tallest tree of the forest, that he may look down upon his less adventurous comrades with a flush of exultation, and abroad over the fields, the meadows and his native village. He never saw so extended a prospect before.

Higher! earnestly breathes the student of philosophy and nature; he has a host of rivals, but he must eclipse them all. The midnight oil burns dim, but he finds light and knowledge in the lamps of heaven, and his soul is never weary when the last of them is hid behind the curtains of the morning.

And higher! his voice thunders forth, when the dignity of manhood has mantled his form, and the multitude is listening with delight to his oracles burning with eloquence and

ringing like true steel in the cause of freedom and the right. And when the time has changed his locks to silver, and world-wide renown is his; when the maiden, gathering flowers by the road side, and the boy in the field, bow in reverence as he passes; and the peasant looks to him with honor—can he breathe forth from his heart the fond wish of the past?

Higher yet! He has reached the apex of worldly honor, only yet his spirit burns as warm as in youth, though with a steeper and paler light, and it would even borrow wings and soar up to high heaven, leaving its tenement to moulder among the laurels he has wound around it, for the never-fading glory, to be reached only in the presence of the Most High.

Unsuccessful Preachers.

Some great Preachers like Dr. Samuel Hopkins, have been blessed with little apparent success in their ministry. The following extract from Dr. Carson will show that eloquence and power do not always accomplish the desired results, and that a more potent agency is needed to reach the human heart, and convert it from its sinfulness to the knowledge and love of the truth.

"The Psalmist tells us that the heavens proclaim the glory of their Creator. They are the works of his hands, and all the wisdom, and power, and goodness displayed in them is his. These preachers preach unceasingly day and night, and universally, over the globe. When, for a time, they retire, they retire not for rest, but for a change of pulpits. When the sun goes down, he covers not himself for sleep, but rises to new land for uninterrupted labor. He and his fellow preachers speak every language. Beyond all preachers they possess the gift of tongues. They address the barbarous as well as the civilized. Their language is intelligible to the ignorant as well as to the learned. These great missionaries are completely furnished for their work; and never were preachers favored with such an audience. All nations of all ages have heard them. Even in the same day they preach to every nation under heaven. They need neither food, nor raiment, nor house. Surely such preachers deserve a hearing. Yet, strange to say, of all preachers they have been the most unsuccessful. They have never made a single convert. They have never brought an individual from idolatry to the worship of the living and true God. There is not, in all heathen antiquity, one solitary instance, in which the preaching of the sun, moon, and stars has brought an idolator to the knowledge and worship of God, even as he is manifested in his works. Socrates and Cicero are no exceptions to this, more than are the Egyptians, who worshipped the gods and goddesses of their gods. Noah had little success; Jeremiah had little success; but the heavenly preachers have had the least success of all. What, then, must be the blindness, what must be the corruption, what must be the guilt of human nature, which continues in darkness in the midst of light."

Edinburg Robberies.

Above is the expressive title given to the annuity tax imposed for the benefit of the 'mother church in Scotland.' Official excesses under it are growing common. One Mr. Tod, an engraver, was arrested, on behalf of the clergy, for arrears. The officer went to his bedroom early in the morning, and ordered him pre-emptorily, in presence of his wife, to rise from his bed and go to prison. Read the scene:

Though not prepared for such a scandalous intrusion, Mr Tod requested the officers to withdraw until he and Mrs. T. had dressed.—Disposed however to show his warrants to the utmost, Mr. McCulloch took a pair of manacles from his pocket, and shaking them in his face, told him that if there was any attempt at resistance, he would pinion him at once.—It may be easily supposed that Mr. Tod had no such intention, and this part of the proceeding might at least have been spared. Another and a still more disgraceful and unwarrantable circumstance remains to be told. Previous to Mr. McCulloch's leaving the bedroom, he observed a pair of trousers lying on a chair near the bed, and immediately took them up and proceeded to search the pockets. If this was done with an intention to help himself to the money which Mr. Tod had so long and firmly refused to pay, it is certainly the only instance which has occurred so far as we know, of an attempt being made, in a strictly literal sense, to take payment of the annuity tax from any one's pocket. Whatever may have been his object, the proceeding was an exceedingly reprehensible one, and in the absence of all authority, can only be construed into a direct and very disgraceful insult. We had hitherto thought that the mere circumstance of having such a duty to perform as that of dragging away a peaceful citizen to prison in enforcement of a law which his conscience could not recognize as such, was sufficiently disagreeable, without any gratuitous effort on the part of the officer, to make it more odious.

Mr Tod, however had his revenge in rhyme. His caricature is headed, 'The Rival Plunderers.' Another bard, who probably seeks a similar mode of revenge, sends forth the following annuity tax rhyme:

Ye men who preach salvation
To lost and ruined man,
Why do ye love Taxation,
'Tis no part of the plan.

Where is your sanction for it
Within the Book of Life;
Why do ye not abhor it,
Source of perpetual strife?

You now are called our teachers,
Why then yourselves not taught!
We also will be preachers,
When truth's with error fought.

Come, then, and learn the true way
To profit by the Word,
For we propose no new way,
And, certes, use no sword.

Submit to our correction,
Receive instruction, too;
While tracing your defection
The sad effects review.

Your liberty is bartered
For sake of sordid gain;
Our rights which Heaven has chartered,
You scornfully disdain.

For bread you've sold your birthright—
A most disastrous fall—
And for the loaves and fishes fight,
You're mercenary all.

Alas for Truth and Justice!
They're fallen and down trod,
And Mercy leaves where Lust is—
Endowment is your God.

True to the Spirit's teaching,
We call you to atone
Your love of over-reaching,
(Don't trundle to the State.)—

Your decrees and citations
Before the Sheriff court,
And debt incarcerations,
Your favorite resort.—

Yes, all of these are sinful;
We bid you leave them quite,
The cup of wrath is brimful—
Justice demands her right.

Our liberties are pending;
The calls of truth obey;
Do not again be sending
To take our goods away.

But stop this sight unseemly
Of military power;
You've injured Truth extremely,
It ne'er was outraged more.

Then cease your love of plunder,
Your persecutions cease;
And bring your spirits under
The law of Truth and Peace.

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FOR THE PURIFYING OF THE BLOOD
AND FOR THE CURE OF
Scrofula Rheumatism, Stomach Ulcers, Dyspepsia, Salt Rheum, Fever Sores, Erysipelas, Pimples, Biles, Mercurial Diseases, Cutaneous Eruptions, Liver Complaint, Bronchitis, Consumption, Female Complaints, Loss of Appetite, General Debility, &c.

IN THIS PREPARATION WE HAVE ALL the restorative properties of the root, combined and concentrated in their utmost strength and efficacy. Experiments were made in the manufacture of this medicine until it was found it could not be improved. Accordingly, we find it cures almost universally in cases of Scrofula, Liver disease, Salt Rheum, General Prostration of the Vital Powers, and all those tormenting diseases of the skin as trying to the patience, and injurious to the health. It is a tonic, aperient, and disinfectant. It acts simultaneously upon the stomach, the circulation and the bowels, and thus three processes, which are ordinarily the result of three different kinds of medicine are effected at the same time through the instrumentality of this one remedial agent. There are many ways of relieving pain for the time being, but there is only one way of removing disease. No palliative, no anodyne no tropical application will remove it. It must be attacked at its source, in the fluids of the body, which convey the poison to the localities where it is developed in inflammation, sores, ulcers, tumors, abscesses, glandular swellings, etc., as the case may be.

These fluids must be reached, acted upon, purified by some powerful agent. Such an agent is Sarsaparilla, which gently stimulates while it disintegrates and expels from the stomach and bowels all that is irritating, and at the same time restores their vigor and tone. Its great merit is that it meets and neutralizes the active principles of disease itself, and when that is gone, the symptoms necessarily disappear. The rapidity with which the blood is renewed, and the strength under this triple influence is surprising. Each new case in which it is applied furnishes in the result a new certificate of its excellence; and we have no point to point to the accumulated testimony of multitudes who have experienced its effects to convince incredulity of its real value.

FROM THE STATE OF MAINE.
The attention of the reader is called to the following certificate of a remarkable cure effected by using only five bottles of Sand's Sarsaparilla.
Salem, (Me.) April 15 1850.
Messrs. A. B. and D. Sand, Gentlemen—
This is to certify that the subscriber, of Sidney, County of Kennebec, State of Maine, has been afflicted more or less ever since my birth, with Scrofula, which continued to increase until last February. In January my legs were so swollen I could not get on a horse or stocking, and I had several large sores on my all the time. In this situation, I was about to give up in despair, when I was advised to try Sand's Sarsaparilla. I had not much faith in it, but I sent your agents in Augusta, Me., and procured a bottle, which did me so much good, I sent and got another, and continued until I had taken five bottles. I am now perfectly well. If any person who may read this letter afflicted with any disease of Scrofula, I would most sincerely recommend and advise them to make use of Sand's Sarsaparilla. If any person wishes further information about my case, by calling upon me I can convince them of the healing power of this medicine.

Signed STEPHEN C. HAYWOOD.
Augusta, April 16 1850.
P. S.—We are personally acquainted with Mr. Haywood, and believe his statement above to be true.

Signed DILLINGHAM & TITCOMB.
Prepared and sold, wholesale and retail, by A. B. & D. SANDS, Druggists and Chemists, 100 Fulton street, corner of William, New-York.

Sold also by Druggists generally throughout the United States and Canada. Price \$1 per bottle; six bottles for \$5.

For sale by C. P. WELLS, JOHN BRADDOCK, and J. J. DIMOCK, Hartford; by S. C. GORHAM, New Haven; and B. K. BLISS, Springfield.

GENTLEMEN'S HATS.
FALL FASHION, 1850
BIDWELL, DANIELS &
Co., 202 Main street, will
now issue the Fall style
Hats. They cannot be sur-
passed in point of style,
richness of material and finish.
sept 13 10w

FALL FASHIONS 1850.
STRONG & WOODRUFF have in their
Fall Fashion for Gentlemen's Hats ready
for inspection and sale at
204 MAIN STREET
sept 20 29c

SPECIAL NOTICE TO OUR CONNEX-
TICUT FRIENDS.
DRY GOODS
WE have just added to our stock of Fall GOODS,
several THOUSAND DOLLARS worth,
which we shall sell as low as can be bought in any
Town, County, or State.
20 Bales good 4-4 Brown Sheetings 6 1-4 yd,
1 Case Prints 6 1-4 "
50 Pieces New Fall Style M. DeLaines, "
100 " " " " " " " "
50 " " " " " " " "
50 " " " " " " " "
40 " " " " " " " "
Super State and Waterloo, Long and square Wool-
en Shawls amongst which are some very beautiful
styles. Ladies buying Shawls will be sure to find
better styles early, than late in the season,
ONE TON!
SUPER WESTERN LIVE GESE FEATH-
ERS, CLOTHS, CASSIMERES, AND VES-
TINGS.
J. T. ROCKWOOD,
Springfield, Sept 13th 1850. 8w

Carpets! Carpets!
100
PIECES bought at the large pre-emptory sale of
the Thompsonville Company comprising a large
assortment of
BRUSSELS,
IMPERIAL, THREE PLY
SUPERFINE INGRAINS,
with a large assortment of English Tapestry CAR-
PETS, DRUGGETS, RUGS, STAIR CAR-
PETS. For sale 10 per cent cheaper than ever be-
fore offered by
OLMSTEAD, THACHER & GOODRICH.
sept 20 3w 29

Protection Insurance Company—Fire and
Marine.
OFFICE NO. 8 EXCHANGE BUILDINGS
NORTH OF THE STATE HOUSE
HARTFORD CT.

THIS Company was incorporated by the Legis-
lature of Connecticut, for the purpose of ef-
fecting Fire and Marine Insurance—has a capital
of \$200,000, and has the power of increasing its
capital to half a million of dollars.
The company will issue policies on Fire or Marine
Risks on terms as favorable as other Offices.
Application may be made by letter from any
part of the United States, where no agency is ex-
tended. The office is open at all hours for the
transaction of business.

The Directors are—
Daniel W. Clark,
Charles H. Northam,
William Kellogg,
Joseph H. Thompson,
Benjamin F. Greene,
Willis Thrall,
Elery Hills,
William A. Ward,
John Warburton,
Elisha Peck,
Thomas Belknap,
J. G. Hazard,
Ebeneser Seely,
Mark Howard,
John W. Seymour,
D. W. CLARK, President.
Wm. COCKER, Secretary.
Hartford, April, 1850.

ETNA INSURANCE COMPANY,
INCORPORATED IN 1819, for the purpose of
insuring against loss and damage by fire only—
Capital \$250,000, secured and vested in the best
possible manner—offer to take risks on terms as
favorable as other companies. The business of the
company is principally confined to risks in the
country, and therefore so detached that its capital is
not exposed to great losses by sweeping fires.—
The Office of the company is kept in their new
building, next west of Treat's Exchange Coffee
House, State street, where constant attendance is
given for the accommodation of the public.

The Directors of the company are—
Thomas K. Brace,
Samuel Tudor,
Joseph H. Thompson,
James Thayer,
Ward Woodbridge,
Joseph Clark,
Silas B. Hamilton,
Frederick Tyler,
Robert Buel,
Miles A. Tuttle,
John L. Bondell,
Ebeneser Flower,
Elphedus Bulkeley,
Edmund Mather,
Roland G. Ripley,
S. S. Ward,
Henry Z. Pratt.

THOMAS K. BRACE, President.
S. L. LOOMIS, Secretary.
The Etna Company has agents in most of
the towns in the State, with whom insurance can
be effected.

L. BARTLETT & CO.
MANUFACTURERS OF THE
American Washing
—AND—
BLEACHING FLUID

No. 21 ELM STREET, HARTFORD CONN.
THIS Fluid is offered as a substitute for Soap-
lathering. By its use, families save more than
half the labor and time usually expended in wash-
ing, and have their work done in the nicest man-
ner and without any injury to the fabric. It costs
no more than common Soap and is warranted to
give perfect satisfaction in every particular, or the
money will be refunded.—Dealers supplied by the
barrel, half barrel or dozen bottles.

HARTFORD, Sept. 10th, 1850.
The undersigned, Grocers in the city of Hartford,
have sold Messrs. L. Bartlett & Co's
Washing Fluid during the past three months, and
consider it an excellent and saleable article—one
that gives good satisfaction to customers and fully
answers the recommendations of the Proprietors.

H. E. & M. Gilbert,
John G. Mix,
Henry B. Rhodes,
A. Shepard,
Wm. H. Gilbert,
A. Saunders & Son,
Spaulford & Clarke,
T. J. Work,
Adams & Field,
J. M. Glazier.
C. Glazier,
R. M. Burdick & Son,
Allyn & Fowler,
Case & Parker,
J. H. Warner,
J. G. Litchfield,
Hiram Rogers,
Elias Rathbun,
Henry K. Barber.
sept. 20. 29

SILAS CHAPMAN,
Merchant Tailor,
No. 111 Market Row, Hartford.
RESPECTFULLY tenders thanks to those who
have heretofore been his patrons, and pledges
his best endeavors to merit a continuance of their
favors.

CLOTHS, DOESKINS, CASSIMERES,
SATIN AND OTHER VESTINGS.
Embrace all the latest and most desirable
styles the market affords. No exertion is spared
to obtain the various novelties that appear, and
constant maintenance as reasonable and complete a
service as can be given. The most strict attention will be
given to the making of garments thoroughly made and trimmed in
the neatest and most fashionable style, at prices
worthy an examination before purchasing elsewhere.
Friends and the public generally are in-
vited to call at the Gossens, No. 1 Central Row,
south of State House.
Feb. 15-1850. 149

Books and Stationery.
THE subscriber intends keeping a complete as-
sortment of School, Theological and Miscella-
neous Books. To the Stationery department par-
ticular attention is given. The order of Country
Merchants, School Teachers and others will be
faithfully attended to.
The public are invited to call and examine for
themselves.
C. M. WELLES,
May 30. 192 Main Street.

WIDOW AND ORPHANS' FUND.
UNION MUTUAL
LIFE INSURANCE COMPANY.
CAPITAL
150,000 DOLLARS.
CHARTER UNLIMITED
NO CONNECTION WITH FIRE, MARINE OR HEALTH
INSURANCE.

Policies issued at REDUCED RATES for Mercantile
purposes. SPECIAL PERMITS for sea voyages
and for California residence at reduced premium.
It is believed that any Parish or association of
ladies or others for that especial purpose, or any be-
nevolent individual desirous of securing an amount,
to be paid to a Clergyman or any other person on
attaining the age of 40, 50 or 60 years, or to his
family in the event of his death sooner occurring,
will find on examination of the Prospects of this
Company, (which is always furnished gratis by the
Agents, or by mail if written for), that it offers
greater facilities for the attainment of that object
than any other similar institution. [See extracts
from Charter in remarks, page 17 of Prospectus.]
Persons insured in this Company during the matu-
rity plan—the "only plan," says Chambers (see page 10
of Prospectus), which the public at large are con-
cerned to support—will have returned to them all the
profits, instead of a portion only, as is proposed by
some of the stock or mixed companies.
Late annual dividend seventy-five per cent. on the
premiums paid by mutual members.

The Finance Committee (who are among the
most reliable financiers in this country) superintend
all investments of the Company.
DIRECTORS.
Abbot Lawrence, Boston. John D. Long, Maine.
Ezra White, New York. Charles Jones, "
Daniel Sharp, "
Joseph H. Williams, "
Henry Crocker, "
Geo. C. Collins, New York. Horatio Hildy, Conn.
Elisha B. Pratt, Boston. Walter Hastings, "
BOARD OF FINANCE.
FRANKLIN HAVEN, Pres. Merchant's Bank,
Boston.
THOMAS THATCHER, Merchant, Boston.
REUEL WILLIAMS, Pres. Kennebec Railroad.
DANIEL SHARP, Jr., Vice President.
HENRY CROCKER, Secretary.

From the Boston Post of July 6th.
LIFE INSURANCE.—Let no man spend a dollar un-
necessarily, until he has laid by sufficient to effect
an insurance on his life. Let the uninsured, one
and all, as soon as possible, make a present to their
family of an insurance on their lives, and it de-
stroys them away unexpectedly, it will prove a
blessing of great value.
J. C. JACKSON, M. D., Medical Examiner. No.
108 Main-street.

P. CANFIELD, Agent,
Hartford, Aug. 1850. No. 8, American Hall.

THE BAPTIST SCRIPTURAL
CATECHISM.
HAVING examined the Baptist Scriptural Cate-
chism prepared by Rev. H. C. Pratt, we cordi-
ally recommend it to the churches, as being
it to possess peculiar excellences; among which
may be mentioned the following:

1. It is based upon the catechetical plan of in-
struction.
2. The general use of Scriptural language in the
answers.
3. An important peculiarity of this work is, that
it contains an extended examination of the evi-
dences of Christianity—a department of Biblical in-
struction which has been too much neglected.
We earnestly hope that it may be generally
adopted by our Sabbath Schools.

S. H. Cone, Pastor of the First Baptist ch. N. Y.
S. Remington, "
John Dowling, "
W. S. Clapp, "
Levi Parmely, "
A. D. Gillette, "
R. T. Middlewich, "
Farms, N. Y.
Wm. B. Tolan, "
David B. Stout, "
Wm. H. Tutton, "
J. M. Carpenter, "
Amos, N. J.
John Treadwell, "
H. V. Jones, Pastor of the Baptist ch. Piscataway,
N. J.
D. Henry Miller, "
N. M. White, "
D. F. Leach, "
C. W. Waterhouse, "
E. E. Taylor, "
C. A. Buckner, "
L. O. Green, "
The first volume is designed for the younger
members of the Sabbath school, and the language is
simple and plain. Price 60 cents a dozen.
Volume second is for those more advanced, and
contains a review of the doctrines and evidences of
Christianity. Price \$1.20 per dozen.
EDWARD H. FLETCHER, Publisher.
aug 2 41 141 Nassau st. New York.

Hartford Fire Insurance Company.
INCORPORATED 1810. CHARTER PER-
PETUAL—CAPITAL, \$150,000, WITH
POWER OF INCREASING IT TO \$250,
000.

THIS long established and well known insur-
ance business for more than thirty-seven years
throughout the United States and the British
North American provinces. It has aimed to se-
cure public confidence by a honest and faithful
fulfillment of its contracts; and owners of
property are assured that all fair claims for losses
under its policies will be liberally adjusted and
promptly paid. Public buildings, manufactories,
mills, machinery, dwelling houses, stores, mer-
chandise, household furniture, vessels on the
stocks or while in port, &c., will be insured at
rates as low as the risk will admit. The following
gentlemen constitute the Board of Directors—
ELIPHALET TERRY, Pres.

Hezekiah Huntington, Charles Bonnell,
Albert Day, Henry Kenney,
Junius S. Morgan, Calvin Day,
James Goodhue, Daniel Buck, Jr.
JAMES G. BOLLES, Secretary.
C. C. LYMAN, Secy. & Treas.
Applications for insurance may be made
directly to the office of the Company at Hartford
or to its Agents in the principal towns and cities
of the Union.
April 5, 1850.

New Books.
THE almost Christian discovered; or the false
professor tried and cast by the Rev. Matthew
Mead, with an introduction by Rev. Wm. R. Wil-
liams.
The Gospel its own advocate, by George Griffin,
L. L. D.
Notes on the Miracles, by Richard C. French,
M. A.
Women of America, by McIntosh.
Literature and Literary Men, by Gilliland, sec-
ond series.
Unity of the Races, by Smyth.
Woman's Friendship, by Grace Agnew.
Early Conflicts of Christianity, by Kip, &c., &c.
For sale by C. M. WELLES,
May 30. 192 Main Street.

PRINTED AND PUBLISHED
VOL XXIX.
THE CHRISTIAN SECRETARY
Is published every Friday Morning, at the
corner Main and Asylum Streets.
TERMS.
Subscribers in the city furnished by the cu-
rator Two Dollars per annum.
Papers sent by mail at Two Dollars in advan-
ce with a discount of twelve and a half per cent.
Agents becoming responsible for six or more cop-
ies. Advertisements inserted at the usual rate
advertising in this city.
Communications, in order to insure an early
insertion, should reach us as early as Tuesday
Wednesday morning, and addressed to BURL
SMITH, post paid.

ROBERT NOURSE,
GENERAL AGENT.

Obituary.
DIED, in Waterford, on